AN

ARABIC-ENGLISH LEXICON

BY

EDWARD WILLIAM LANE

IN EIGHT PARTS

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كلمة الناشر

يَشْمَلُ الكِتابُ الأوّلُ مِنْ « مَدِّ القامُوس » لِلدكتور ادوَرْد لـينْ جمَيعَ الألفاظِ القِياسيَّة وَمُشْتَقّاتِها وَأساليبَ استِعمالاتِها ، وَيَقَعُ في ثَمانيةِ مُجلّداتٍ ؛ وَقَد استَغرَقَ تأليفُهُ نَيِّفاً وَثلاثينَ سَنَة

أمّا الكِتابُ الثاني الذي كانَ الدّكتور لين يُزْمِعُ اصدارَهُ ، وَهو يَشْمُلُ الألفاظَ وَالأوابدَ اللّغويّةَ النّادِرةَ ، فَقَدَ حالَتْ وَفاةُ المؤلِفِ عـام ١٨٧٦ دُون إكمالِهِ فلَمْ يَصدرْ قَطّ.

وَقَد قالَ الدّكتور ج.ب. بادجَر في تعريفٍ لَه بمعجم لين : « إنّ هٰذا العَمَل الرّائعَ في شمولِهِ وَغِناه ، في بحثِه العَميق وَدِقّتهِ ، وَفي بَساطةِ تَرتيبهِ ، لَيَفُوق الى حَدٍّ بَعيدٍ أيَّ مُعجَمٍ كان ، في أيّة لغَةٍ في العَالَم . »

PUBLISHER'S NOTE

Edward William Lane's ARABIC-ENGLISH LEXICON Book I contains all the classical words, their derivatives, and their usages. It appears in eight separate volumes and took the author more than thirty years to compile.

Book II which Dr. Lane contemplated and which was to contain rare words and explanations, was incomplete at the time of his death in 1876 and therefore never appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote, This marvellous work in its fullness and richness, its deep research correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world. »

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مد القاموس

AN

ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE ḲÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE
ALGERNON,
DUKE OF NORTHUMBERLAND, K.G.,
ETC. ETC. ETC.,
AND THE BOUNTY OF
THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,
HON. DOCTOR OF LITERATURE OF THE UNIVERSITY OF LEYDEN, CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 8.

ق — ن

AND SUPPLEMENT.

EDITED BY STANLEY LANE-POOLE.

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وغل

4. أَوْغَلْتُ بِهَا, for أَوْغَلْتُهَا: see a verse cited voce غَمْرٌ.

وَاغِلٌ: see وَارِشٌ, and شَطَنَ, and طَفَا.

وغم

وَغْمٌ, said of food: see قَغْمٌ.

وفض

2. وَفَّضَ الرَّحَى *He put a* وِفَاض [or *skin*] *beneath the* [*hand-*]*mill.* (M, in art. ثفل.)

4. أَوْفَضَ: see أَوْفَضَ.

وِفَاضٌ: see 2, and ثِفَالٌ.

وفق

1. وَفِقَ أَمْرُهُ *His affair, or case, was right, agreeable with what was wished, or desired.* (A, TA.)

2. وَفَّقَ أَمْرَهُ [*He accomodated, adapted, or disposed, his affair to its object; directed it to a right issue;*] *prospered it.* (TĶ.) — وَفَّقَهُ لِأَمْرٍ *He disposed him, or adapted him, to a thing; he disposed him, or made him fit, for a thing.* — وَفَّقَهُ ٱللّٰهُ *God accommodated him, adapted him, or disposed him, or directed him, to the right course;* syn. سَدَّدَهُ: (Mṣb:) *God made him to take, or follow, a right way, course, or direction,* [in an affair]: or *directed him by inspiration to that which was good, or to prosperity.* (TA.) — وَفَّقَهُ لِلسَّدَادِ [*He accommodated, adapted, disposed, or directed him, to that which was right*]. (Ķ, art. سد.) — وَفَّقَ بين الشَّيْئَيْنِ *He effected an agreement, a harmony, a reconciliation, an accommodation, or an adjustment, between the two things.* (MA.) And وَفَّقْتُ بَيْنَ القَوْمِ [*I effected an agreement, a harmony,* &c., *between the people, or party; made peace between them*]. (Mṣb, in art. صلح; &c.)

3. وَافَقَهُ *He, or it, was conformable, or did conformably, to him, or it; was as he, or it, was, or did as he, or it, did: coincided with him, or it: it suited him, or it: it matched it; tallied with it.* — وَافَقَهُ عَلَى أَمْرٍ i. q. اِتَّفَقَ † مَعَهُ عَلَيْهِ, *He agreed with him, or was of one mind or opinion with him, upon, or respecting, a thing, or an affair.* (TA.) — [وَافَقَهُ is best rendered *He agreed, consented, accorded, or was of one mind or opinion, with him:* and *he complied with him, or it* (see طَاوَعَهُ): and *he coincided with him, suited him, or it; it matched it,* &c.]

— وَافَقَ العَذَابُ الذَّنْبَ [*The punishment agreed, or corresponded with the sin, crime, or offence*]. (TA.) — وَافَقَ *It was suitable, or convenient.* — See مُشَاكَلَةٌ in art. شكل, conj. 3. — وَافَقَهُ *He encountered him;* syn. with صَادَفَهُ, q. v.

4. أَوْفَقَ أَمْرَهُ *He found his affair, or case, agreeable with his wish, or desire.* (TA.)

8. اِتَّفَقَ *It happened; chanced.* So used in the Ķ, art. لفت, and in many other works. — اِتَّفَقَ مَعَهُ عَلَى أَمْرٍ: see 3.

تَوْفِيقٌ *A certain legal document: a pleading.* See مَحْضَرٌ.

اِتِّفَاقِيٌّ *Casual.*

وفى

1. وَفَى بِالعَهْدِ and بِالوَعْدِ [*He fulfilled, performed, kept, or was faithful to, the compact, or covenant, and the promise*]: act. part. n. وَفِيٌّ; pl. أَوْفِيَآءُ. (Mṣb.) — وَفَآءٌ signifies The *being faithful to an engagement, or promise:* see 1, last sentence, in art. رعى. — وَفَّاهُ *He paid it:* see an ex. (فِى ثَوْبَىْ أَبِى أَنْ أَفِيَهُ) voce ثَوْبٌ.

2. وَفَّاهُ حَقَّهُ and † اوفاهُ and † وافاهُ and † توفّاهُ and † استوفاهُ *He paid, or rendered, to him fully, or completely, his right, or due.* (Ķ. [In the CĶ, أَوْفَاهُ is erroneously put for وَافَاهُ.])

3. وَافَى بِهِ *He brought it:* see a verse cited in art. سجد. — See 2.

4. أَوْفَى عَلَيْهِ *He looked upon it, looked upon it from above, looked down upon it; got a view of it; or saw it;* syn. أَشْرَفَ عَلَيْهِ, (Ṣ, Mṣb, Ķ, TA,) and اِطَّلَعَ; and اوفى فِيهِ [likewise] signifies اشرف. (TA.) — See 2.

5. تَوَفَّاهُ ٱللّٰهُ *God took his soul,* (Ṣ, Ķ,) [either at death, or in sleep. See the Ķur-án, vi. 60]: or *caused him to die.* (Mṣb.) — See 2 and 10.

10. اِسْتَوْفَاهُ and † تَوَفَّاهُ *He* [*exacted,*] *took, or received, it fully, or wholly.* (Mgh.) See an ex. voce عَلَى. — See 2. — اِسْتَوْفَى [*He completed*] so many years of his age. (A, O, in TA, voce احفر.)

وَفِيٌّ: see وَفَى. — وَفِيُّ العَهْدِ [*A fulfiller, performer, or keeper, of the compact, or covenant.* (TA, voce إِلٌّ.)

وقع

1. وَقَعَ الأَمْرُ *The thing, or affair,* [*fell, befell,*] *happened; took place; came to pass; became* [*executed, performed, or*] *realized;* syn. حَصَلَ. (TA.) — وَقَعَ فِى *He lighted, or came, upon a thing or place;* and *he became in a place.* — وَقَعُوا فِى السَّنَيَاتِ البِيضِ [*They lapsed into the years of scantiness of herbage*]. (K in art. سنه, q. v.) — وَقَعَ إِلَيْهِ *It chanced, or happened, to come to him, or it:* and, said of a thing borne by water, *it drifted to it,* namely, a place. — وَقَعَ عَلَيْهِ *It fell, lay, or closed, upon it, or against it.* — وَقَعَ بِالأَمْرِ *He originated the thing, or event, and made it to befall.* (TA.) — وَقَعَ *He fell into a snare, or the like: he became insnared.* — وَقَعَ فِى أَرْضٍ فَلَاةٍ i. q. صَارَ فِيهَا [*He was, or became,* meaning *he found himself, came to be, or chanced to be, in a desert, or waterless, land*]; (Mṣb:) and فِى رَوْضَةٍ [*in a meadow, or garden*]: (T, Ṣ, in art. انق:) [or *he lighted upon,* &c.; from the lighting of a bird]. — يَقَعُ followed by عَلَى, often signifies *It* (a garment, &c., or a portion thereof,) *lies against* or *upon* a certain part of the body, &c. — وَقَعَ بِهِمْ and † أَوْقَعَ بِهِمْ *He made much slaughter among them:* (Mṣb:) or *he fought them vehemently:* (Ķ:) or *he fell upon them* in fight: (PṢ:) both mean the same: (Ṣ:) *he made an onslaught upon them:* اوقع بِالعَدُوِّ *he made an assault, or a sudden assault, upon the enemy.* (MA.) — وَقَعَ فِيهِ, inf. n. وَقِيعَةٌ, *He spoke evil of him, behind his back, or in his absence, or otherwise, saying of him what would grieve him if he heard it;* (Ṣ;) *slandered him.* — *He reviled, vilified, or vituperated, him; charged him with a vice, fault, or the like; defamed him;* or *detracted from his reputation.* (Mṣb.) — وَقَعَ مَوْقِعًا مِنْ كِفَايَتِهِ, [and مِنْ حَاجَتِهِ, (see Ķ, art. فقر,)] *It supplied, or sufficed for, his need;* syn. أَغْنَى غَنَآءً. (Mṣb.) وَقَعَ مَوْقِعًا signifies *It stood in stead, or in some stead:* see فَقِيرٌ, in the Ķ; and see Bḍ, and Jel, ix. 60: and مَوْقِعًا عَظِيمًا, *in great stead.* — لَمْ يَقَعْ مِنْهُ مَوْقِعًا [*It did not stand with him in any stead*]. (Ṣ, Ķ, voce تَسَخَّطَ, end of art. سخط.) [You say] وَقَعَ مِنْهُ الأَمْرُ مَوْقِعًا حَسَنًا أَوْ سَيِّئًا *The thing stood with him* [*in good stead,* or (if the expression be allowable) *in evil stead*]; syn. ثَبَتَ لَدَيْهِ. (TA.) — وَقَعَ مَوْقِعًا مِنَ الحَاجَةِ [*It supplied, or sufficed for, what was needed*]. (Bḍ, ix. 60.) — — فُحَاحٌ: see بِفُحَاحِ قُرْبِكَ, and وَقَعْتُ بِقُرْبِكَ. — يَقَعُ عَلَى كَذَا *It* (a word) *applies to such a thing.*

2. وَقَّعَ فِى الكِتَابِ, (MA, TA,) inf. n. تَوْقِيعٌ, (KL, TA,) [as commonly used in the present day,] *He signed the writing* [*for the purpose of giving effect to it, either beneath, or by endorsing it*]: (MA, KL:) [but as generally used in earlier, though post-classical, times,] *he annexed to the writing, after it had been finished, for the*